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February 18, 1927

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UNITED PRESBYTERIAN CHURCH OF
NORTH AMERICA
CHRISTIAN REFORMED CHURCH
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UNITED CHURCH OF CANADA

Mr. Charles H. Fahs, Director,
Missionary Research Library,
25 Madison Avenue,
New York City.

My dear Mr. Fahs:

We are sending you herewith copies of the commission reports which were prepared for our El Paso Conference held in the interest of Spanish-speaking people in the United States. You will also find a copy of the findings containing recommendations on the various reports themselves.

Although we have a limited supply of this material, if you desire another set for your files please let us know.

Sincerely yours,

Charles E. Vermilya

REPORT OF THE COMMISSION ON EDUCATION

DR. THOMAS W. CURRIE, CHAIRMAN

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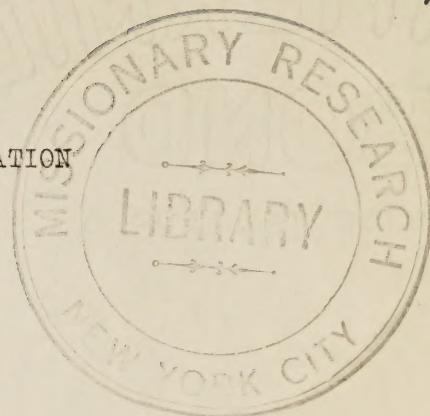
MEXICAN EDUCATION IN THE UNITED STATES OF AMERICA

I General Statement

This paper is based on a study of the returns from questionnaires sent out to responsible people in the States which border on Mexico and on the following other sources:

Texas Educational Survey Report, 1925, Vol. VIII,
Davis, E.E., Report on Illiteracy in Texas, Univ. of T. Bulletin 2328,
Yowell, W. M., Educational Problems Involved in the Americanization
of the Foreigner in the U.S.A., U of T M.A. Thesis, 1921,
Chavez, D. J., Civic Education of the Spanish-American, M.A. Thesis,
U. of T. 1923

The questionnaires from Texas were studied and digested by one group of men and those from other states were dealt with by another group. Conditions in California, Arizona and Texas seem much the same. A peculiar and doubtless unique condition obtains in New Mexico. In other states than the border states, the problem is simply one of dealing with small groups of Mexicans who are at work on farms, railroads and in certain industrial cities where they are most frequently employed as unskilled laborers. In New Mexico the Spanish speaking population is more largely a part of the American citizenship. These people have a real part in the conduct of municipal and state government. It is said that if one entered the Hall of the House of Representatives while the Legislature is in session in New Mexico, that he would not know but that he was in Old Mexico. This is doubtless an over statement; but it is probably true that Spanish speaking people are more vocal in the affairs of this state than any state in the Union. It is the judgment of the writer of this paper that this is the only state in the United States where Spanish speaking people have any voice at all in determining the policy of the state government. The fact that the Spanish speaking people are not influential enough in our civilization to have a voice in our legislative halls means that what is done for these people economically, socially and educationally is left to the other elements of our civilization who dictate public opinion and therefore the legislation of our nation and the various states.



Our present Immigration Commissioner estimates that there are now something like 1,200,000 foreign born Mexican people in the United States. The vast majority of these people are located in Texas, New Mexico, Arizona and California. The next largest number are in the adjacent states in the Rocky Mountain district and the tier of states north of Texas and west of the Mississippi River. The Mexican people are now beginning to be found in increasing numbers in our larger cities, such as Chicago, Milwaukee, Detroit and other industrial centers. Our present Labor Commissioner makes the following statement about Mexican immigration:

"At the present time Mexican immigration is receiving considerable attention, and it is my purpose in my annual report for the fiscal year 1926 to dwell somewhat upon this problem and the advisability of establishing a quota for Mexico. As you know, natives of that country, as well as other countries in the Western Hemisphere, may enter the United States in unlimited numbers. The increase in our Mexican population for the fiscal year 1925 is 54,448. While there would be a considerable number exempt from the quota under our present law, an allotment for Mexico, determined in the same manner as the quotas for other countries, would be 1,557. We estimate that there are well over a million Mexicans in the United States at the present time."

Naturally with such an influx of population, there is a tremendous problem presented. Very few of these people are educated. They know no trade. The only work they are capable of doing is that which requires unskilled labor. We find the majority of the Mexicans working on farms and in other places where such a type of worker is sufficient. The number used in foundries and manufacturing plants is increasing from year to year. In larger cities more are used in places where skilled laborers are required than in other places of the country.

The percentage of illiteracy among these people is high. In Texas, according to the census of 1920, the percentage of illiteracy among the foreign born was 33.8. (See University of Texas Bulletin #2326, July 1923, "A Report on Illiteracy in Texas" by E. E. Davis.)

It is the purpose of this paper to discover what is being done in education for these Mexican people in the United States, both by the State and by the Protestant churches, and to call attention to the reasons for success or failure.

Professor E. E. Davis, in his Study of Illiteracy in Texas, calls attention to the social and ethnological background of Mexican people in the following statement:

"In the work of overcoming illiteracy in Texas it might be well for the educator and the reformer to bear in mind that the social and racial inheritances of the Mexican make of him a creature ethnologically different from the Italian, Czecho-Slovakian, the Kentucky mountaineer,

"and the rest of our people who have 4,000 years of western civilization back of them. The agricultural type of Mexican is of Aztec Indian descent. He has centuries of Indian traditions and customs back of him. It may be surprising to some of our readers to know that many of the Mexicans of Southwest Texas still grind their corn for tortillas by hand on the metate stone. For ethnological reasons the task of Mexican mental improvement is not a task for the half-baked sentimentalist. It is a work calling for rational leadership, a clear understanding of Spanish-American customs and traditions, and a practical knowledge of the best methods of teaching foreigners."

Professor F. M. Hunter, President of the National Educational Association in 1921, said,

"The most important thing in American Education is a constructive social program for all the public school systems in the country. Our American civilization depends for its continuance upon the level of intelligence of our citizenship. The level of intelligence is in turn dependent upon those agencies which beget a right civic attitude on the part of our youth and prepare them for citizenship. The system of public education is our only hope for the future.....The foreign population of the United States amounted in 1920 to some 39,000,000 people. This large number represents the proportion of one in three in our population.....With one in three from a foreign home, America's citizenship training agencies certainly ought to be especially organized and actively at work."

It is easy to see that the problem of educating Mexicans is only a part of a far greater problem of educating the children of the 39% of our people in this nation who are of foreign extraction. Without doubt it is necessary for educators to take into consideration the cultural and ethnological background of the Mexican people, yet it is interesting in this connection to contemplate the findings of an investigation sponsored by the University of Southern California. This investigation had as its purpose to discover the characteristics and native ability of Mexican people located in the schools of California. It was agreed by a majority of those educators reporting in this study that Mexican boys and girls possess the following qualities as a part of their natural endowment, - "individualism, courage, dignity, hospitality, good humor, passionateness, courtesy, chivalry and religiosity." Several others suggested three other qualities which they thought ought to be included in the list, but were not printed in the questionnaire. These were "eagerness to learn, loyalty and sensitiveness." Many think that love of beauty and form should be added to the characteristics of the Mexican.

With a native endowment like this, it would seem that there must be in these young people much that is common to all other foreign born young people in the United States. So our problem of dealing with the

Mexicans cannot be essentially different from the larger national problem of dealing with our whole foreign born population. The fact that Mexicans are on the move more than most any other emigrants, and have such easy access to Mexico where the children change in their educational processes from the English language to the Spanish, may aggravate the problem somewhat.

II. The Findings on the Educational Situation in the United States:

1. Public Education in California, Arizona, New Mexico, and all other states except Texas:-

A. General Statement: All people responding to our inquiries were agreed that not enough scientific attention has been given to the problem of teaching our young people, both native and foreign born. All are agreed that especially do we need to be more seriously concerned about the problem of making good American citizens out of the children of the people who have come to us in such large numbers, largely in response to our insistent calls to them to help us carry on our agricultural and industrial enterprises. All are agreed that our motive in inducing these people to come to us is primarily economic, with no desire on our part to improve their social, educational and religious condition. The presence of the vast majority of Mexicans in these states is in response to our desire for available unskilled labor to cultivate and harvest our fruits, beets, and other farm products, and to serve as section hands on our railroads. All agree that these people are not crossing our borders simply to remain long enough to help us in gathering our seasonal crops. The facts are quite to the contrary. Only a very small percentage of these people return to make Mexico their permanent home. They are migrating north and east in response to the calls for cheap, unskilled labor.

Frederick A. Wallis, our present Labor Commissioner of Immigration, says: "Our problem is the immigrant, not immigration, and nothing affects more the political, economic, and social conditions of this country than the foreign born. During the first half of the year 1920, more than 100,000 Mexicans, industrious, simple-minded, peaceful, farmer folk, sick of earthquake, pestilence, famine and revolution, entered Texas; and probably an equal number have crossed into California, New Mexico and Arizona."

There is general agreement that our people in the United States have been all too unmindful of the human needs of these people. We have been willing for them to be housed in the most uncomfortable and unsanitary parts of our cities. We have thought the poorest housing on our farms was sufficient for them. They are crowding out of the worst tenements in our cities the already most under-privileged people. Their housing quarters are unsanitary. There are no conveniences in the rooms they occupy. Many times you will find ten and twelve and even as high as fifteen occupying one room in the crowded sections of our larger cities. In smaller towns they are reported as living "across the tracks." Naturally with such crowded and unsanitary conditions,

you will find an increasing number of these people who have not the physical stamina which ought to be had by people who are trying honestly to help our nation in its great agricultural and industrial undertakings. In the country these people live in adobe huts made of straw, mud and lime. There are very few of these huts which have wooden floors. Outhouses are all too frequently not provided. Drinking water is frequently not wholesome. Some farmers and foremen in industry are reported as furnishing these people money to build their inadequate homes. For this money they are said to charge usurious interest and keep the people constantly in debt to them. There seems to be nothing new or unique in these facts, nothing which would seem to indicate that these people are subjected to such treatment because they are Mexicans. It is the same old story of the selfishness of the human heart. It is simply another emphasis on the fact that money is a hard taskmaster, and where it is made the chief end of man these unhappy conditions seem always to follow.

This last observation leads naturally to a consideration of the place that race antipathy may have in our attitude toward the Mexican people. It is difficult to say with certainty, after a study of the questionnaires, how far race prejudice influences our people in their attitude toward the Mexicans. It seems to be a minor factor. In some quarters there seems to be some race antipathy which some say is due to color. It is more nearly true to the facts, it would seem, to say whatever antipathy exists is due not to the fact that these people are Mexicans but rather that they are an exploited, poor, and in some cases an unsanitary people. This is a fault of the American rather than of the Mexican. We have been willing to have him here as a laborer, but have not thought of him as a human being capable of participating in our culture and desirous for the good that our civilization can bring to him. There are "Mexican quarters" in many towns, but this seems to arise more on account of the poverty of the Mexicans than on account of race prejudice. They are compelled by their abject poverty, in many instances, to seek living quarters in parts of our villages, towns and cities where the rental outlay is at a minimum.

In the schools reporting for this questionnaire, it seems that segregation of Mexicans is practised by about one-half of the communities. Various reasons are assigned for this which we will consider when speaking of the curricula of the public schools. Public opinion, of course, sets the pace for race relations in these communities. If there is a spirit of ridicule and antipathy in the community, naturally this reflects itself among the school children. Where students are segregated for other than scientific educational reasons, there arises race hatred. Sometimes even open revolution appears. Where the

children are mixed and partiality is not practised, there are formed in many instances life long friendships. Many of our best authorities on anthropology, as is well known, are certain that race prejudice is not characteristic of a child. He would never develop or be conscious of it without being trained to it by his elders.

The Mexican people seem a retiring, timid people to many Americans. They are said to be averse to accepting invitations to mixed social gatherings. They seem sensitive, afraid of ridicule. This, however, must be more of a reflection on the American than upon the Mexican. Since we are the host nation, it would seem that we should demand of ourselves that the most timid and sensitive people could feel comfortable in our social gatherings.

B. Problems Presented to Communities by the Mexicans:

a. Linguistic: In communities where the number of children of the Mexican population is small in comparison to the English speaking children, the school authorities are perplexed and frequently baffled, if not indifferent. The Southwest, in many of its communities, has not faced up to the problem of making public education available for non-English speaking children. Our teachers have not been trained in methods of dealing with this problem. In fact we have no well thought out curricula in our normal schools for providing such teachers. It is difficult to find resourcefulness in our already overtaxed public school teachers to deal with added and unfamiliar problems.

b. Financial: Closely allied with the problem of dealing with the linguistic difficulty is the problem of finances. It is without doubt an additional financial burden to provide teachers and class room facilities for handling the non-English speaking pupils. The same money will not provide for teaching a community of one hundred children where a percentage of them are not acquainted with the English language. Any one who is familiar with the financial problems which confront every board of trustees has an immense sympathy for them as they try to face the problem of larger financial outlay to teach the same number of children when this increased outlay is demanded because of linguistic difficulties occasioned by the presence of a small number of Mexican boys and girls in their scholastic population.

c. The Inertia of Public Opinion: A third problem which confronts those who try conscientiously to administer public education for all scholastics is the deadening inertia of public opinion. It is difficult enough, as is well known, to get capable teachers and financial output to provide adequate training for the normal social groups of the community. When larger demands are made upon the people for the teaching of the children of those whom the community pleases to classify as

alien, there is frequently dissatisfaction and sometimes open revolt. The result is that in many communities the trustees of the schools yield to the demands of public opinion and the Mexican children are neglected. In some instances the funds provided by law for the education of these non-English speaking children are used to supplement the teaching facilities and equipment of the English speaking children. The returns from our questionnaires reveal a growing disposition on the part of leaders in local communities to resist this inertia of public opinion and seriously to undertake to grapple intelligently and conscientiously with the problem.

C. Curricula Provided in the Public Schools for Mexicans:

The average public school has given inadequate attention to its curricula for Mexican students. This criticism would probably hold for the entire scholastic population of our communities. In the majority of schools the curricula is the same for Mexicans as it is for the English speaking students. In many communities in California where there is a large Mexican population, considerable attention is now being given to curricula for Mexicans. Revisions have been made to fit the training to the needs of the Mexicans. Education for these children is being put on what seems to be a much more effective pedagogical basis. The native endowment of the Mexican and his environment are being taken into consideration. Primers have been prepared to fit the needs of the pupils in the lower grades who come to these schools without knowing a word of the English language. In the higher grades specific provision is being made for them to study the manual arts, in which they seem to be especially proficient. Rudimentary courses are being provided in Business Administration and other practical vocations. In the most progressive communities, Mexicans are segregated in the lower grades. This is purely on pedagogical grounds and seems to be entirely wise. Once these children are put into possession of the English language, they are entered successfully and without prejudice into the higher grades and make creditable showing with the children of English speaking parentage. It is the opinion of observers that when the linguistic difficulties are met by segregation in the lower grades that truancy is diminished to a very appreciable degree and that the children attain an ambition not only to pursue their studies through high school but go ahead successfully with college and university training.

There are too many communities where segregation for other than linguistic reasons is practised. Where this is the case there is a noticeable lack of interest on the part of the children and the families from which they come. There is, too, a discouragement and a feeling of ill will and hopelessness. The hopeful aspect of the situation is that public opinion seems to be leading in the general direction of better things. The good and efficient beginnings in the sections where the Mexican population is largest are becoming examples to the smaller and more backward communities. It seems fair to say

that the people generally are becoming more willing to accept responsibility for the education of the scholastics of Mexican people.

CONCLUSION: It seems a fair conclusion from the facts presented in the questionnaires concerning the public schools in the states under consideration that progress is being made. It seems to be a fact that the Mexican children if given a fair chance will make relatively as good progress as their English speaking companions. Native ability seems to be about the same as other children of their advantages. It is true that the average Mexican pupil does not go very far in our public schools. This is accounted for in several ways by those who are giving careful study to the situation. First and foremost is the economic status of the average Mexican family. Most of the bread winners in these families are unskilled day laborers. Naturally there is an insistent demand that the children of these homes shall become economically independent of the family as quickly as possible. A second reason is the inadequate way in which so many of our schools deal with the linguistic problem. Boys and girls are so handicapped with the language problem that they become discouraged. Then, too, they are frequently much older than the English speaking children of the same grade and become embarrassed by this fact and drop out because of their uncomfortableness in companionship of strange children younger than they are.

Some suggest race characteristics as a third reason for the small number of Mexican children going on with education, and others suggest group tendencies as a fourth retarding element. These last two agencies are hard to define and it is hard to assess their real value as deterrents to educational progress. Probably no real assessment can be given until we have made more history in relieving the Mexicans of the first two handicaps mentioned; namely, economic distress and linguistic difficulties.

It is true that in communities where progress has been made in educating the Mexican, we find changed mental attitude on the part of those who have had proper training in our public schools. Marked improvement is seen in the home standards. They take pride in themselves and are of real value to their communities. They have increased earning capacity and become loyal and useful American citizens.

2. Protestant Education in California, Arizona, New Mexico and all other states except Texas:-

A. Numbers and Location : There are, according to the information I have been able to gather, in the States of California, Arizona and New Mexico thirteen boarding schools conducted by the various Protestant Churches. These are distributed as follows: California six; New Mexico, six; Arizona, one. Of the six schools in California, two are Theological Seminaries and are both located in Los Angeles. One, The Spanish-American Baptist Seminary, is conducted by the Baptist Church; and the other, The Plaza Christian Training

School, is conducted by the Methodist Episcopal Church. The other four boarding schools in California are:

1. Frances D. Paaw Industrial School for Girls, Los Angeles;
2. Spanish-American Institute, Gardena;
3. Mexican Girls' Training School, Los Angeles;
4. Forsythe Memorial School, Los Angeles;

The first two are under the control of the Methodist Episcopal Church; the third is under the control of the Free Methodist Church; and the fourth is under the control of the Presbyterian Church U.S.A.

The six boarding schools in New Mexico are as follows:

1. Allison James School, Santa Fe, (for girls)
2. Monaul School, Albuquerque, (for boys)
3. Edith McCurdy School, Santa Cruz;
4. Rio Grande Institute, Albuquerque;
5. Harwood School for Girls, Albuquerque;
6. Harwood School for Boys, Albuquerque.

The first two are controlled and supported by the Presbyterian Church, U.S.A.; the third by the United Brethren; the fourth by the Congregational Church; and the fifth and sixth by the Methodist Episcopal Church.

Arizona is served by the Mary J. Platt School at Tucson. This school is owned and controlled by the Woman's Home Missionary Society of the Methodist Episcopal Church.

In addition to these thirteen boarding schools, there are fifteen day schools for Mexican people, fourteen of which are in New Mexico and one in Arizona. The one day school in Arizona is in Phoenix and is a Kindergarten, conducted by the Methodist Episcopal Church, South. The Presbyterians conduct seven of the day schools in New Mexico and the Congregational Church conducts five, the United Brethren, two. No states outside of California, Arizona and New Mexico seem to conduct Church Schools for Mexican people except Texas and Florida. Texas has nine such schools and Florida has one.

B. Classification of the Protestant Church Schools in California, Arizona and New Mexico:

A study of the returns indicate that the church schools in these states fall into three main classes:

1. Boarding Schools;
2. Day Schools;
3. Theological Schools.

The Boarding Schools are prepared to take care of students through the high school grades. Some of these schools begin with the Kindergarten

and first grade. While some take students from the fourth grade up and some from the seventh through the twelfth grade. It is not possible to determine from the returns on questionnaires what is the nature of the work in the day schools. One community reports that its work is wholly kindergarten. The two Theological Seminaries are in California and are giving their whole time to the preparation of Mexicans for the gospel ministry, -The one for the Baptist Church, and the other for the Methodist Episcopal Church.

C. Objective of the Church Schools: The schools reporting from California were two classes as noted above. These were Theological Seminaries and Boarding Schools. Both classes are definite in their statement of their aims. The Seminaries are training men for the gospel ministry for their particular denomination. The Boarding Schools each in stating their aim use either the expression "to train leaders" or "to train Christian leadership." While it is not definitely stated in the reports of these schools, it seems a fair inference that these schools are not operated primarily for local patronage but are operated for the purpose of training boys and girls from the general territory in which the school is located.

The Boarding Schools reporting for New Mexico are not clear in the statement of their aims.

D. Equipment and Expenses: The Boarding Schools reporting seem fairly well equipped. Some appear to have all present needs for physical plants met. The cash per student to operate these schools varies from \$160.00 to \$220.00. The investment in physical plants ranges from \$30,000.00 to \$230,000.00.

The two Theological Seminaries have no investment in physical equipment. One of these schools is operated in rented quarters and the other is doing its work in borrowed quarters. The cost for operating the Methodist Theological School is very small, most of the work being done by voluntary teaching. The budget for the Baptist Seminary seems adequate, but they are in need of a physical property. The Baptist School has about twenty men enrolled and the Methodist School about ten.

E. Curricula: The curricula in these Church Schools is much the same as that in the public schools. More attention has been and is being given to vocational training than in the public schools. Among the vocational courses offered are, Home Economics, Stenography, Printing and Wood Work. All schools reporting require the study of the Bible and some are giving courses in Church History. The age of students in these schools ranges from six to twenty. It is not possible to say whether a higher percent of students in church schools go through high school and on into the colleges and universities than

go from public schools. The question of segregation does not arise in these boarding schools.

F. Conclusion: These church schools seem to be well patronized. One school in New Mexico reports that it does not solicit students but that it turns some away each year because of lack of physical equipment and teaching facilities to accommodate them. The school authorities feel that they are measurably realizing the aim of the schools in the type of Mexican leader which they are turning out. The church schools seem to have been the pioneers in promoting and providing vocational training for the Mexican boys and girls. Stress is laid on training in the manual arts, home economics, printing and farm work. The results of the work of the church school seem to be two-fold: first, the production of a high type of Christian manhood and womanhood; and second, a building of public opinion favorable to fairer treatment of the Mexican people in the economic, social and educational life of our country.

3. Public Education in Texas:

A. General Statement: There are, according to the census of 1920, over 249,000 foreign-born Mexicans in Texas. (See A Report on Illiteracy in Texas, University of Texas Bulletin No. 2328, page 12.) Counting all foreign-born inhabitants of Texas, according to the census of 1920, foreign-born illiteracy was 33.8 per cent. (See page 7, A Report on Illiteracy, University of Texas, Bulletin No. 2328.)

From 1910 to 1920 the Mexican population of Texas more than doubled. The Mexican is becoming more and more a familiar figure on the farms of Texas counties, in the schools of the State and in the churches. Under the auspices of the Sponsor, questionnaires have been sent to representative teachers, principals of schools, and others who are capable of giving valuable information on the Mexican situation, and the following remarks are an attempt to classify and consider the information which has come in as answers to these questionnaires. Some consideration should be given first of all to the economic life of these people. Quoting almost literally from these questionnaires, we find these facts:

The obstacle tending to delay the development of adequate school facilities for the Mexicans is lack of money. While all the schools, white, colored, and Mexican, need more money, this seems to be the chief obstacle to the development of Mexican education in Texas. Lack of money on the part of the boards prevents the erection of adequate buildings and the employment of capable teachers. The attendance of the children at school is hindered by the fact that their parents so often are compelled to keep their children out of school to assist in earning a living. Mexicans are largely nomadic in the sense that they move from county to county in Texas with the harvest seasons, picking cotton, gathering crops and doing whatever comes to hand in that particular locality at that time of year. But they are not nomadic in the sense that they go back to Mexico. Contrary to the opinion of some, relatively few return to Mexico after having worked in Texas a year or more. Poor attendance at school is caused again by the fact that the Mexican children do not have good clothes or money to buy school equipment and being proud and resentful of criticism or bigotry, they would rather stay out of school than subject themselves to humiliation at the hands of the Americans.

As has been mentioned before, immigration into Texas from Mexico more than doubled from 1910 to 1920. This shows that Mexicans came into Texas during those years at the average rate of 12,541 per year. (See page 9, Report on Illiteracy in Texas, University Bulletin #2328.) A large part of these Mexicans were used in cultivating and harvesting crops and as section-hands on railroads.

As a background for the educational situation which shall follow, it will be well for us to look into the living conditions of the majority of the Texas Mexicans. Due to extreme poverty and ignorance, the home conditions are about as bad as could be found in the state. In passing let us note that there are Mexicans in Texas who live in palatial homes and have the best that money can buy; and in some cities, notably San Antonio, Texas, many Mexicans are developing in culture and in civilization and are attaining a financial competence; but even in San Antonio and throughout the state of Texas, by far the great majority of Mexicans live in tiny cottages of one or two rooms, poorly ventilated, cooking, eating and sleeping in the same room, crowded with small children, with poor food and poor sanitary conditions. Their clothing is rarely sufficient and they are easy victims to pneumonia, influenza, and other diseases that follow exposure. While some think that Mexicans can live on tortillas and frijoles, the fact is that life is one bitter struggle to keep body and soul together. It is easy to see how American ideals of cleanliness, religion, thrift, and education find hard going in such an environment; but there is rarely ever a home too poor or wretched to have a few crude pictures of the Madonna and a few flowers.

The next consideration which should be disposed of as a background for our study of Mexican education and religion in Texas is the matter of our American-Mexican relationships in business, school, politics and social life. The questionnaires reveal that while there is some race consciousness existing between the Mexicans and Americans in business,

~~Where a Mexican youth has the ability and personality to function in a position of importance, he is permitted to climb right on up, occupying a desk next to an American woman or American man with no reference to his race. Among the lower classes of Americans and the lower class of Mexicans, there is considerable antipathy; however, not as much as between the white and the Negro. In politics the Mexican is rather indifferent, becoming an easy victim of political bosses. In social life there is usually a clear line of division between the Americans and the Mexicans, although there are many instances where the Mexicans mingle freely with the Americans. Particularly is this true in cities like San Antonio and other cities in Texas which have a large Mexican population.~~

The treatment of Mexican laborers by their American bosses in Texas has had a bad effect on the relation between the Mexican people and the people of Texas. The Americans being in the ascendancy are not troubled by the Mexican attitude. But a Mexican soon learns to dislike the Americans because he is so frequently exploited by the wrong type of foreman and employer, and his rough treatment and exploitation embitter his proud mind against the American generally. If he goes back to Mexico at all, he gives a bad report of the character of the

American people. If he remains in the States, he passes his bias against the Americans on to others of his race, creating a chasm between the races which interferes with his Americanization. This puts him in the habit of looking for slights and bad treatment, and unfortunately, he finds all too much of this.

B. A Study of Three Communities in Texas, Reflecting Attitudes in Education for Mexicans:

With these preliminary considerations, we can now turn to the consideration of actual educational conditions in Texas. We shall consider Mexican education first from the standpoint of public schools, and second from the standpoint of church schools. Let it be said here that very little information is available on the parochial schools of the Catholic Church further than the fact that there are such in some of the larger Mexican centres such as San Antonio, Laredo, Brownsville and El Paso. We shall examine here three localities - two representing extremes, and one being fairly typical. The first extreme is the case of plain discrimination. In a certain district studied by the Texas Educational Surveyors, there were 150 American, and 150 Mexican children of school age. The state appropriated \$1800.00 for the whites and \$1800.00 for the Mexicans; the American children had spent on them \$5,065.00 and the Mexicans the pitiful sum of \$275.00. (See Table 24, page 125, Texas Educational Survey General Report, 1925, Vol. VIII.) Continuing a record of this striking discrimination, we find one less flagrant in the same volume in Table 5, page 65, where it is shown that in only one case did the Mexican schools run as many months as did the American schools, the other case showing that the American schools ran from one to three months longer than the Mexican schools. This report, the Texas Educational Survey General Report, 1925, Vol. VIII, page 213, last two paragraphs and following record in detail the apparent discrimination against the Mexicans and in favor of the Americans. As was said before, this is an examination of one of the extreme cases.

Quoting from Texas Educational Survey General Report, Vol. VIII, page 213:

"A few illustrations that came to the attention of members of the Survey Staff may serve to give additional emphasis to the facts presented in the table. A consolidated school was visited shortly before the middle of March. The American children were housed in a modern brick building and had a staff of several teachers, and the school was well graded. In one corner of the same grounds stood a one-room building for the Mexican children. The observer had no opportunity to study the organization and instruction in the school as it was already closed for the year. The school for English speaking children, however, was to continue in session for several weeks longer."

"In another school there were five teachers. The American children, through the use of four of the teachers, were provided with a well organized school. The Mexicans were placed in one room, given a school year a month shorter than was available to the other children, and their work was in charge of the lowest salaried teacher in the group."

"In a village of about 1500 there was found a fairly good public school for the English speaking children. 'Across the tracks' was the Mexican school. It was a dilapidated two or three-room building, the toilets were unscreened, and the grounds poorly kept. The Mexican school was limited to the elementary grades and, in spite of the fact that there were pupils enough in it to require the services of two or three teachers, the visitor was told on good authority that no Mexican child in the village had ever gone to the high school. It is difficult to believe that none could have profited by such experience, after observing the work of Mexican children in such school systems as San Antonio, El Paso, Mission, and Brownsville."

We shall turn now to the examination of the other extreme, namely, conditions in the city of San Antonio, Texas. San Antonio aims to give the same opportunities to the Mexicans as are given to the Americans. Every effort is made to look after the interests of the Mexicans in the City. Teachers are chosen for the Mexicans with a view to their peculiar fitness for that work. Good buildings are provided. Nine month school terms are provided. Industrial and vocational training is placed at their disposal and every inducement possible is offered the Mexican to become an efficient and contented American citizen. Segregation is practised in the lower grades in order that they may learn the language. After they have mastered the English language sufficiently to speak it and write it, they are permitted to go into the grades in school without reference to their race. The questionnaire answered by Miss Lizzie Barbour of the State Department of Education, Austin, Texas, states that one school in San Antonio, the Sidney Lanier, is 100% Mexican, showing segregation. The reason for this is not revealed. In view of the fact that there are Mexicans in all the other schools in San Antonio sprinkled along with the Americans, shows that it is not a matter of race prejudice. Probably there is no city in Texas that has made better progress in handling the Mexican educational situation than has San Antonio, so it may be regarded as an extreme in the direction of the ideal.

C. Curriculum:

The Sidney Lanier School just referred to illustrates one of the most hopeful efforts in the direction of a real working curriculum for the Mexican pupil. This school provides instruction in five (5) different

trades for Mexican boys in addition to the ordinary state course. In general it may be said that the state course of study is the basis of instruction in all the schools, but there are certain variations from this course to meet the needs of the Mexicans. Americanization work is carried on in most of the schools; notably in the city of Brownsville, the Mexican children are carefully taught the language by the direct method and are given instruction in even such small matters as crossing the streets properly in Texas cities. Then American and Texas history, flag etiquette, and various other forms of distinctly American practice and ideals are taught along with their other work.

An examination of the questionnaires shows that vocational and industrial work is given a prominent place in both church and state schools. Several public school teachers emphasize the fact that the Mexican pupil prefers industrial and commercial training to strictly scientific and technological. They love music, drawing, and those studies in which the artistic predominates. The teachers seem to think that the Mexicans have greater trouble with mathematics and science, due to the temperamental turn. In all the schools of the state, both poor and good, which are trying to meet the Mexican educational challenge, naturally English is stressed through all the grades. Sometimes segregation is practiced through the lower grades in order to facilitate the acquisition of the language. This is quite the proper thing as all the other knowledge to be acquired depends so largely on their understanding of the English language. One teacher testifies that one student that she had would be dull and apathetic when addressed in English, but when she addressed him in Spanish would be as bright and alert as any of the other pupils. Language was simply the hindrance to his understanding of the question, and it was not a matter of brain power.

D. Progress:

As to the progress made, the questionnaires reveal that in spite of poor attendance due to the economic conditions, and in spite of linguistic handicap, and in spite of other unfavorable environmental factors, the Mexican children show really gratifying ^{progress}. They are fairly easy to control, deeply appreciative of any notice or favor, and quick to take advantage of any opportunity that they are put into contact with. The teachers state that not only the pupil but the fathers and mothers of the pupil share the appreciation of kindnesses shown to the pupil. And all the informants state that there is an amazing change in the pupil when kept in American schools as to personal appearance, as to health, as to mentality, and even as to home conditions. (See questionnaire of Miss Lizzie Barbour, of the State Department of Education, Austin, Texas, page 4):

"Results: With the opportunity of school with its practical lessons in hygiene and sanitation, you find a marked improvement in cleanliness in the children and the best possible opportunity to carry

such lessons into the home. Poor, wretchedly poor in many cases, I found the parents would make great sacrifices to cooperate with the teachers by sending the children clean to school. They might be ragged but no child could come to school who was unfit to associate with clean children. With sympathetic understanding, firmness, and eternal vigilance that battle was won by the teachers."

"We found during the war that these Mexican-Americans were quite as eager to buy thrift stamps, war saving stamps, and liberty bonds as were other children in the school and in many cases it was at far greater sacrifice. I know that these lessons have carried over into their lives as citizens. With better economic conditions and education of children on equal terms with other children of the community, there is a marked improvement in the homes and in the lives of these people."

"My own experience is that in schools where they are treated as welcome pupils and are given the same opportunities along with the children of other citizens, that they progress normally, enter high school, and graduate with creditable records. Indeed, in the Brownsville Schools many of the honor students are Mexicans. This year out of a graduating class of 47 there were 13 Mexicans, one of them falling one four-hundredths of one point below the boy making the highest grade. This young boy and his brother will enter the University of Texas in the fall. Numbers of our students of Mexican parentage have graduated from the University of Texas, one making Phi Beta Kappa in his junior year, now a teacher in William and Mary College, Virginia; two are successful physicians, graduates of the Galveston Medical School; several are graduates of the Business Administration School and are fine young business men, several of the young women are teaching in the city schools, some have studied nursing, and others have gone into offices as clerical workers."

"These fine young men and women in the community have not only shown to the doubting that they were willing to work and able to succeed, but have been a powerful stimulus to others entering school and will be a mighty influence for good in their community. I am proud of their achievement and am glad to call myself their friend."

E. Expense

As to the expense of educating the Mexican, there is no way to find out definitely. In the City of San Antonio the same is spent on the Mexicans as is spent on the American children. In our extreme illustration found in our Texas Educational Survey General Report, Vol. VIII, page 125, Table 24, we find only about one-eighteenth as much being spent on the Mexican pupil as was spent on the American.

There are, of course, many variations between our two extremes.

4. Protestant Education in Texas

A. Number and Location: The following church schools are located in Texas and are operated by the Southern Baptists, Northern and Southern Methodists, Disciples, and Presbyterians, U.S. The Southern Baptists have one school in the state located at El Paso, the Anglo-Mexican Institute. The Southern Methodists have four schools located as follows: Effie Eddington Boarding School, El Paso; Holding Institute for Girls at Laredo; Methodist Mexican Institute at San Antonio; Valley Institute at Pharr. The Methodist Episcopal Church, South has one school, the Lydia Patterson Institute, located in El Paso; and the Presbyterian Church U.S., has three schools located as follows: The Austin Presbyterian Theological Seminary, Austin; The Texas-Mexican Industrial Institute, Kingsville; and the Presbyterian Industrial School for Mexican Girls at Taft. The Southern Baptist Church plans to open a school for training Mexican ministers at Bastrop in January, 1927.

B. Schools Teaching Theology: The Lydia Patterson Institute at El Paso and the Methodist Mexican Institute at San Antonio and the Austin Presbyterian Theological Seminary at Austin are three schools in Texas which are endeavoring to prepare Mexican men for the gospel ministry. No figures are available for the number of men preparing for the ministry in the schools in El Paso and San Antonio. Four Mexican men were in the Austin Presbyterian Theological Seminary the school year 1925-26. This school has a department for Spanish-speaking men which is supported by the Home Mission Committee of the Presbyterian Church in the United States in the sum of \$3,000.00 annually. Scholarships for these men are provided by the Woman's Synodical Society of the Presbyterian Church, U.S. in the Synod of Texas in the sum of \$150.00 each. The courses in each of the three schools undertaking to prepare men for the gospel ministry indicate that they are endeavoring to adapt their teaching to the needs of the men and at the same time to keep the standard as high as possible.

C. Church Schools Covering Grammar and High School: Their Objectives and Curricula: The other church schools in Texas are undertaking to train Mexican boys and girls in the elementary and high school grades. Possibly the Methodist Mexican Institute in San Antonio is unique in that it is making an especial effort to recruit for its student body boys of high grade from good homes in Old Mexico with the idea of cultivating more friendly relations with Mexico and at the same time sending these boys back to Mexico with competent training and with a Protestant Christian experience or background. In addition to this ideal they are also undertaking to train for Christian leadership Mexican boys and girls whom they recruit in Texas.

We have been able to get information on several schools, notably information with reference to three Methodist Schools, one in Laredo, One in Pharr, and one in El Paso; and two Presbyterian Schools, one at Kingsville and the other at Taft, Texas. The Mexican school at Laredo is Holding Institute, a co-educational high and grade school. This school is affiliated with the state department, having 20 units of credit. It has had a slow but steady growth, its largest enrollment having been 450. This school is supported by the Methodist Episcopal Church South under the Woman's Work Department, Nashville, Tenn. The questionnaire returned gives no information as to the specific aims and accomplishments of the school. However, it is in a healthy condition.

An interesting and valuable school to the cause of Mexican Education in Texas is Texas-Mexican Industrial Institute, popularly known as "Tex-Mex", at Kingsville, Texas, which is conducted by the Presbyterian Church in the United States for the education of Mexican boys and young men. This school is conceived on the plan of providing work of an agricultural and industrial nature in the school as well as study, recreation and religious work. A large part of each day is devoted to work in the fields, dairies, at the printing press, and other useful occupations necessary for the running of the school. Usually only the poorest Mexican youths are served by this school and it meets a big need in two ways. First, Mexican boys who have not had a thorough high school training are given such no matter what their age may be, and are given careful personal supervision and help. Small classes and close contact between teachers and pupils is a great help in solving the individual problems. Secondly, the school provides education for poor boys who could not have such unless such a school as Tex-Mex provided it. This is true because the wealthy Mexican boys are sent by their parents to high schools, to academies, without regard to cost. After graduation from high school, these boys are sent on to college if they desire to go. The rich Mexican, of course, does not need such a school as Tex-Mex, but the poor Mexican boys are served in a great way by the school which enables them to earn part of their expenses while going to school. Among those who have gone out from Tex-Mex, there is one teaching at Austin College, Sherman, Texas; another, after teaching one year in a military academy in San Antonio, is teaching in Old Mexico; one is a Presbyterian minister; one a linotype operator in New York City, and many others are actively engaged in full time religious service. One former Tex-Mex student is in Columbia, New York. One is at A. and M. College, College Station, Texas, leading in Mexican religious work at that place. Three are now students of the Teachers' College at Kingsville, and one is a candidate for the gospel ministry doing some pre-Seminary preparatory work.

The Methodist School at Pharr has been only briefly described in one of the questionnaires. One of the public school teachers at Pharr has said that the church school there conducted by the Methodists

is doing a work which would be hard to duplicate. This same teacher states that the pupils in the school are more serious minded than the average in the public school as they come from families with high standards who chose a church school for their children. This correspondent states also that she thinks that the church schools are stimulating rather than hindering the public schools. In no incident that came under her observation was the church school a hindrance to the community. This question seems to have come up because of the fact that in some communities where there is a strong parochial or private school, there has been little interest in providing for a free public school. It appears from questionnaires bearing on these church schools under consideration that there is no effort on the part of church schools to duplicate the work or in any sense to compete with the public school. Their aim seems to be strictly to provide Christian education with the view to reaching the masses of uneducated Mexicans with the Christian message while at the same time giving them a trained mind for the task.

The fourth school with regard to which information has been forthcoming is the Presbyterian School for Mexican Girls located at Taft, Texas. This school has been but recently organized, yet it has made a most promising beginning. The enrollment is limited each year and it has a distinctly missionary aim. "The Presbyterian School for Mexican Girls" is a boarding school. It was organized for the training of leaders in home making, teaching, and church work. The students are chosen by the various churches and mission centers so that the girls enter school as the chosen representatives of their community. They recognize that their education is a trust and they pledge themselves to repay in Christian service the debt. They pay and earn by the industrial work of the school one-half of their expenses. The Home Mission Committee of the Presbyterian Church U.S., provides the remainder of the maintenance. The School is organized under a Board of Trustees elected by the Synod of Texas under whose auspices the school is conducted as a General Assembly's Home Mission School. The enrollment was limited to 20 the first year and to 48 the second. The plant consists of an administration building and two dormitories. The plan calls for six dormitories with a capacity of 200. The building program will extend over a term of years in order that the growth of the school may be gradual and so give a better opportunity of realizing the purpose for which it was created.

"The curriculum is based on the State course of study for elementary and high schools. The first year there were several students in first year high school and several in second year. The third year high school was added during the session of 1925-26. It is the hope of the management to meet the requirements of the State

for a standard four year high school. The teaching is in English, of course, with special work in Spanish grammar and literature, practical home economics, industrial art, Bible and Christian Education. Sewing, weaving and applied design are being developed. There are two literary societies, besides a Little Mothers' Club directed by the County Health Nurse, and Home Demonstration Club directed by the County Agent of the State A? and M. College."

The girls attend voluntarily a Mexican Sunday School in the public school organized and directed by the Mexican teachers of the public school with the help of the Presbyterian School girls. On special occasions they attend the American Presbyterian Church at Taft. Sunday afternoon the pastor of the Mexican Presbyterian Church of Corpus Christi holds a preaching service in the school, twice a month. Every Sunday evening the girls have a Christian Endeavor Society meeting to which are invited the Mexican people of the community. The first year 12 persons made a profession of faith and were received as members in the Corpus Christi Church, there being no organized church in Taft, as a result of the religious influence of the school. During the summer a large number of the students helped in Daily Vacation Bible Schools and practically all were teachers in their home Sunday Schools. There is a marked spirit of consecration in the school that manifests itself in the attitude of the students toward their work and in the personal relationships of the students. This is partly because they are chosen with special care and so are a picked group.

"The following statistical data may be useful: The number of pupils and range of ages is 48 pupils from 14 to 23 years of age. All the students are from the United States, although application was made by several living in Old Mexico. Ten students have parents who formerly lived in Old Mexico. About half the students come from financially comfortable homes; five from broken homes. All the students are received on the same financial basis, and all are required to do regularly assigned house work. About 75% can speak English on entering the school."

Following is a brief description of the Lydia Patterson Institute. It is described as "A Select Institution for the Education of Mexican Boys and Young Men." Their educational ideal is expressed in these words: "Man is in his nature a three-fold being: he possesses body, mind and spirit. True education, therefore, involves the harmonious development of these three elements in the individual." It appears that this school has splendid and adequate buildings. Its enrollment in 1924-25 included 450 pupils in El Paso and 150 in the Juarez Annex, making a total of 600. The number of graduates was 33. There were issued 111 credits on the Standard Religious Education Training Course. The courses of study embrace these departments:

1. English Elementary and Grammar Course;
2. English High School;
3. Department of Primary Instruction in Spanish;

4. Advanced Course in Spanish Language and Literature;
5. Special English Department;
6. Normal Course;
7. Biblical and Theological Department;
8. Commercial Department;
9. Department of Physical Culture;
10. Music Department;
11. Industrial Department;
12. Correspondence School.

This seems to be a splendid, comprehensive, adequate curriculum for Spanish students. As far as we have been able to gather information, there is no Mexican school in Texas that surpasses this school in its provision for meeting the need of Mexican youth. It seems to offer the ideal course for training mind, hand, body and heart. It aims to cultivate the four-fold life.

D. Equipment and Expense: It is impossible to speak for all the schools in Texas on this subject since all did not respond to the questionnaires. The schools from which we have information are reasonably well equipped. All of them lack endowment, and are being supported from the general benevolences of the Church. The cost of providing education for the boys and girls in these schools ranges from \$150.00 per student to \$250.00.

E. Conclusion: The Protestant Churches in Texas seem to have no concerted program. Each Church carrying responsibility in the state is endeavoring to be of service to the Mexicans in two distinct ways: first, in providing elementary and secondary education for selected groups of boys and girls whom they hope to send back to their respective homes and communities to be Christian leaders; and second, several of the denominations have made and are making substantial beginnings in training men for the gospel ministry.

By way of recapitulation it may be said that while absolutely adequate facilities are not provided either for American or Mexican pupils, and admitting that there is some discrimination, still in the State of Texas there is an honest effort being put forth by both state and local authorities to give the Mexican children an education. So far it seems that commercial and industrial courses predominate in the curricula designed especially for the Mexican pupils, although in most places all the studies of the curriculum that the American children pursue are open to the Mexicans. It is probable that this is the best that can be done or should be done within the next two decades.

It seems that the Mexicans greatly appreciate their opportunities and use them to the greatest extent possible in view of their economic necessity which compels them to migrate every few months to keep at work. This is borne out by the fact that in centers like

San Antonio and Brownsville and other cities of like conditions, where the Mexican parents can earn enough in the city to stay, their children's school record is much better than that of Mexicans who follow the harvest seasons and work on sections of the railroad. There is no question but that most heartening progress is made by the pupil in his school work. The child improves in appearance, mentality and general ability.

The aims of the Church Schools should be contrasted here with that of the Public Schools. The Protestant Church in Texas has as its aim primarily the provision of a Christian Education as against simple secular education such as is provided for in the public schools. The Protestant Church is clear in its convictions that the Bible is the Word of God, the only infallible guide to faith and practice. It has committed itself to the great truth that Jesus Christ is the Savior of the World. It further is convinced that true education must include a presentation of the claims of Christ through the Bible and the record of His life. It is convinced that the security of democratic institutions and the secret of individual happiness reside in a presentation of the simple but powerful beliefs outlined above.

In order to perpetuate these beliefs, which at present the State is not allowed to present through the school curriculum, the Protestant Church has founded its schools; and out of these schools it expects to produce the larger part of its future leaders, while at the same time doing all it can to give a Christian education to as many as possible who are not leaders. Such being true, the question of the amount of money spent is as irrelevant as it is when the Rockefeller Foundation or any other institution spends thousands of dollars on a man to produce a certain specialized result. Whether the Protestant Church pleases to spend much or little, its aim is to produce a God-fearing, patriotic, law-abiding and unselfishly disposed citizen, one whose leadership is of a superior type because it is orientated by God rather than by human beings.

While the results in achieving these ends as yet are small measured in the conventional terms of numbers and dollars, yet those sponsoring education under church auspices are well pleased with the beginnings, and are most optimistic as to the future. It is striking that whether the answers have come from the questionnaires of public school teachers or from the teachers of the Church Schools themselves, the opinion seems to be unanimous that there is a permanent need for church schools; that there is no hindrance worked to the public schools generally, and that the results are gratifying,

The Mexicans seem to be pouring into Texas without cessation. That means a heavier and heavier burden of responsibility for the State and for the Church. Both the public and the church schools may just as well prepare for a work that shall last far into the future.

The task is arduous but not at all hopeless. The capacities of the Mexican are such that if he is treated fairly and intelligently he will make a useful citizen. Perhaps the question of fairness and sympathy will go farther than any other factor, for if he is dealt with on the right basis in his labor relations, in school and in all his contacts, he will respond to American ideals. If he is snubbed and maltreated, his resentment will deepen and spread to others of his race, crippling the work of the schools and making trouble for the courts.

It would seem from the study of Education for Mexicans in the United States that several facts are patent. First, in the sections of the country where there are large numbers of Mexican people, there is a growing feeling that these people are a real part of our population, and not a transient people. There is a growing feeling of responsibility on the part of local communities to assume responsibility for the education of these people; a growing desire to make of them good and effective citizens.

Second, there are certain communities, and all too many of them, where the local authorities are not assuming responsibility for the education and Americanization of these people - where there is noticeable indifference to these people; and in some instances flagrant discrimination and neglect.

Third, there has been no concerted action on the part of the Protestant Churches in providing primary and secondary education for the Mexican people. Two and three schools of the same general character are located in some instances in the same communities. This immediately raises the double question whether or not it is a duplication of effort and whether or not it is an unwise investment of money.

Fourth, there seems to be entirely too little effort being put forth by the Protestant Churches to train up an effective Protestant Mexican ministry to evangelize the large Mexican population. We need carefully to consider the best methods by which available men may be found for this work and how the training of these men can be most effectively achieved.

Fifth, there needs to be more attention given to the problems of providing teachers for Mexicans who are skilled in teaching English to non-English speaking children. Should this be brought to the attention of our State Normal Schools or should the Churches, through individual or united action, undertake such a training agency?

Sixth, the Church seems to have pioneered the work of developing public opinion for the Education of Mexican people by its evangelistic work and by its special schools for Mexicans. This raises the question

as to how far the Church should undertake to go in providing education for Mexicans. Should the Church gradually recede from this field as public opinion develops or should it continue to erect more schools. Miss Blanton, recently the Superintendent of Public Instruction for the State of Texas, thinks that several well equipped Church Schools of the nature of some of those which are now being operated in Texas will certainly be necessary in Texas for an indefinite period of time for the two-fold purpose of education Mexican leadership and developing public opinion toward an efficient program of public Education and good will for the Mexican.

Seventh, there seems to be need for the creation of a better public opinion on the reasons for the segregation of Mexican children in the lower grades in education.

Thomas W. Currie.